Liber Talis: Reconstructing the Original Name and Metaphysical Framework of the Voynich Manuscript

Jessica Scott Dunn

Author of *The Voynich Manuscript: The Cipher and The Compendium*

10.5281/zenodo.18588076

February 10th, 2026

Abstract

This paper presents original research identifying the probable original title and metaphysical framework of the Voynich Manuscript. Through philological reconstruction of the manuscript's internal Latin dialect, analysis of marginalia, and examination of the author's selective use of Tironian Notes, this study argues that the manuscript self-identifies as Liber Talis, meaning The Book of Suchness. The term *Talis*, when written in Tironian shorthand, functions not as the ordinary Latin "thus," but as a metaphysical noun denoting Suchness, a Buddhist concept parallel to medieval Christian notions of essence and ultimate reality. The manuscript also names two internal sections on folio 1r: the Curatorium, a medical-devotional compendium of curatives and electuaries, and the Codex Constellarium Aster (Scott Dunn, 2025), a cosmological treatise on stellar pathways and star-humors. This paper outlines the linguistic system reconstructed from the manuscript, presents a full translation of folio 66r, and demonstrates how the manuscript's medical and cosmological systems are unified under the metaphysical principle of Suchness. The findings suggest that the Voynich Manuscript is a structured compendium with a coherent worldview of Tibetan Buddhism.

Keywords

Liber Talis, Suchness, Voynich Manuscript, Curatorium, Codex Constellarium Aster, Tironian Notes, metaphysical medicine, electuaries, humoral cosmology, olive-Christ symbolism, internal Latin dialect, folio 66r translation, medieval history, Buddhism, botany, ethnobotany, linguistics, applied linguistics, linguistic anthropology

©2026 Jessica Scott Dunn. All Rights Reserved. Published under Glyph Publishing LLC. Openly licensed under CC BY-NC-ND 4.0.

Introduction

The Voynich Manuscript has long resisted interpretation due to its unique script, enigmatic illustrations, and absence of explicit historical context. Traditional approaches have attempted to decode it as a cipher, classify it as a herbal, or dismiss it as an elaborate hoax. This paper departs from those assumptions by presenting a reconstruction of the manuscript's internal linguistic system based entirely on its own textual evidence.

Central to this reconstruction is the discovery that the manuscript contains two distinct forms of the word *talis*: a standard Latin form meaning "thus," and a Tironian Note form meaning Suchness. Tironian Notes were historically used to mark concepts of doctrinal, metaphysical, or structural importance. Their selective use in the Voynich Manuscript indicates intentional emphasis. The vertical marginalia on folio 66r contains the phrase Liber Talis, written with the Tironian form, marking it as the manuscript's self-declared title[1].

In addition to naming itself, the manuscript names two internal sections: the Curatorium, the book of cures, and the Codex Constellarium Aster, the book of stellar constellations. These titles reveal a deliberate organizational structure and a unified metaphysical-medical worldview.

Background: Reconstructing the Internal Dialect

This research reconstructs a consistent Latin-based dialect used throughout the manuscript. The dialect is characterized by:

Lexical System

- curatio – cure
- curati – curatives
- curatiorum – more potent curatives
- electuaris – electuaries (compound medicinal preparations)
- osis – disease
- aqua / aquas – humor / humors
- Oleacceas – olive tree
- samen – seed
- Esus – Jesus (with solar and olive associations)
- Talis (Tironian Note) – Suchness
- talis (written in glyph) – thus

Conceptual Framework

The manuscript's worldview integrates:

- Humoral medicine (the Four Humors)
- Electuary and elixir based pharmacology
- Christological healing symbolism (Jesus as Sun, Olive, Star)
- Cosmological pathways (stellar ambitus)
- Metaphysical Suchness (Talis)

The dialect is internally consistent and appears deliberately constructed to encode a metaphysical medical system.

Named Sections Within the Manuscript

The Voynich Manuscript explicitly names three major components of its structure:

1. Liber Talis (The Book of Suchness)

Appearing in Tironian shorthand in the vertical marginalia of folio 66r, this is the manuscript's self-declared title. The use of Tironian Notes indicates doctrinal importance. *Talis* here denotes Suchness, the metaphysical principle governing the entire work.

2. Curatorium (The Book of Cures)

This section encompasses the manuscript's medical-devotional content:

- curatives
- electuaries
- humors
- olive-oil remedies
- Jesus/Sun/Olive symbolism
- the Four Humors

It represents the manuscript's pharmacological and therapeutic system.

3. Codex Constellarium Aster (The Book of the Stellar Constellations)

This section contains the manuscript's cosmological system:

- stellar pathways (ambitus)
- astrologicals

- star-humors
- metaphysical star imagery
- cosmological origins of cures

Together, these three named components reveal a structured compendium, not a random assemblage.

Analysis of the Marginalia

Horizontal Marginalia

The horizontal marginalia describes:

- astrologicals
- humors
- the Four
- the Qualities
- the star-humor as causal principle

This establishes the manuscript's cosmological-medical system.

Vertical Marginalia

The vertical marginalia contains the critical phrase:

Liber Talis

This is the manuscript's self-identification as **The Book of Suchness**. It also describes:

- cures
- electuaries
- the Elixir of Christ
- the Labor of Suchness

This marginalia functions as a doctrinal preface.

Translation of Folio 66r

Horizontal Marginalia:

Latin

> *Enim astrologicos, enim aqua, enim quatuor: sunt astrologicos consisti eorum, et aquas causa qualitates licet astrologicos illo laboro esse cum constellarium, cum sororum, cum causam illo stellarum. illorum causam enim aster aqua.*

English

> *Truly the astrologicals, truly the humor, truly the Four: the astrologicals are made of these, and of humors whose cause are the Qualities.*
> *It is permitted for the astrologicals work to be with the constellations, with the sisters, with the cause that of the stars. The cause of them being the star-humor.*

Vertical Marginalia:

Latin

> *Cum hoc et curae, cum sunt hoc licet Liber Talis. Annuus sunt curae. Cum licet elixir cum hoc sunt enim Elixir Christus ad hoc Talis Laboro. Hoc ab his qua enim laboro. Hoc Talis talis sunt.*

English

> *With this and the cures, since this is permitted: the Book of Suchness. Every year, they are the cures. Since the elixir is permitted, with this they are indeed the Elixir of Christ, directed toward the Labor of Suchness. This comes from these, by which the work is done. This is Suchness; thus, they are.*

Note on context: there are two different forms of *talis*. *Talis* in the Tironian Note form = *Suchness,* whereas *talis* translates as *thus* while not in Tironian note form. This reflects similarly of the issues of two separate *Nonas* terms in the ordinal pagination (Scott Dunn, 2026).

Paragraph 1:

Latin

> *Est samen oleae Esus solis cui Esus cui consisti cui elixir cuius curae sunt sed consisti curae essere creo qualitates cui sunt ortae summarum et. et annuus curati fecundus illo folio essentia sidera ort aqua ort Esus illo folio oleae illo illo stellarum ort Esus illo folio curae sunt consisti curae Esus cui osis electi sed illo folio fecere enim creati eodem ort creo sed creati folio essentias cui Esus cui herbas curae sed illo laboro Esus cui sed cui Esus illo laboro essoniare aqua cui celsi eodem enim consisti cui sed sunt aster illo laboro circum stellarum aster illo folio essentia osis illo folio eodem sed. illo folio eodem*

sed illo folio aster curati flos illo folio essentia osis ort Esus folio ostendent astrologicos cum fecere hoc sed creo. erit cuius ort eodem: sed creati folio eodem, sed illo folio essentias, sed flos cui electi hoc, enim olei a mane sunt curatiorum ort a mane curae eodem samen.

Context: *ort Esus = the Risen Jesus* (equivalence is the enlightenment of the Buddha)

Talis = Suchness

English

There is the seed of the olive of Jesus. Of the sun to which Jesus belongs, by which it is made through the elixir from which the cures are, since the cures are made as I create the Qualities, which arise from the highest. And year by year the cures are made fruitful: on that folio lies the essence, as the stars arise in the humor and through Jesus on the folio of the olive - on that same folio of the rising of the stars. Through Jesus, on that folio, the cures are made: the cures of Jesus, for which the diseases are chosen; yet on that folio they are made, for they are created from the same origin, though created on the folio as essences. To which Jesus, by which the herbal cures, yet in that labor through Jesus. Through Jesus in that labor, brings forth the humors, by which the higher things are constituted from the same; yet the stars are the aster, in that labor around the stellar aster. On that folio lies the essence of disease; on that same folio, yet on that folio, the healing star-flower; on that folio the essence of disease arises through Jesus. The folio shows the astrologicals when they make this, this also I create. It shall be whose origin (birth) is the same: created on the same folio - on that folio the essences, since the flower for which it is chosen for. The oils from the morning are the origin of the cures; from the morning, the cures, the same seed.

Paragraph 2:

Latin

Laboro hoc caelesti essentias sororum folio essentia osis illo folio eodem sed illo folio curatios illo licet a mane sanguines constitutio sidera ortus sunt illo creati flos curae electuaris summarum aqua curae Esus cui elementa enim curati ostendent curation folio ambitus cui herbaris sidera sunt curae ordinat curati ostendent aqua Curatorium sed illo folio cui Esus illo licet cuius ille oleas creati sunt ambitus creati essere folio aster sed horum cui essentia flos sunt ambitus cui flos ad talis ordinat ad folio aster curae cum samen.

English

I labor these caelestial essences from the sister page the essence of disease, on the page also this page of cures, those permitted at dawn. The blood is made from the rising stars (birth star), there the flower of cures is created, the electuaries of the highest humor, the

cures of Jesus, through whom the elements - indeed the cured - show the curing (healing). The page of the surrounding pathways, through whom the herbal stars exist, orders the cures; the cured show the humor - the Curatorium - yet on that folio, through Jesus. There it is permitted, for whom the olives - those same ones - are created; the pathways are made, they are made to be on the stellar folio since from these, for whom the flower's essence exists, the paths exist, by whom the flower is ordered toward Suchness, toward the stellar page, with the seed(s).

Paragraph 3:

Latin

Est cui soli Curatorium licet ordinat samen illo laboro aster olei aqua ordinat licet cui Esus enim cui Esus sidera hoc sanguis soli aster asteris summarum cui creati flos curatiorum sunt annuus osis creati folio creas curae curati sunt consisti curatio qua quatuor curati ordinat creatiorum sororum curae Esus ort aster curae Esus folio essentia osis cui Talis aster summarum cum licet cui sidera creati ordinat aquas et caetera curatio enim curae herbae osis summarum curae Esus. Illo folio ordinat aqua curae essere.

English

It is for whom the Curatorium alone is permitted to order: the seed. In that labor, the star, the oil, and the humor are ordered; it is permitted. For Jesus - for whom Jesus - the stars: this is the blood of the sun, the star of stars, the highest. By whom the flower of cures is created; these are annual cures for disease, created on the folio; you create the cures. The cures, having been cured, are made as a curative as the Four. The curatives are ordered - the created cures of the sisters. The risen Jesus is the star. The cures of Jesus on the folio is the essence of disease. For whom the Star of Suchness is supreme; since it is permitted which the stars are created and the humors are ordered, and all other treatment proceeds - for the cures, the herbs of disease, the highest cures of Jesus. On that folio, the humor is ordered so that the cures may be.

Context: Jesus is associated with the Sun and olive oil in the Voynich Manuscript. *Blood of the Sun* is a word play.

Paragraph 4:

Latin

Est curati osis celsiorum curae soli horum ort eodem sed illo florum sed constructa aster osis curae Esus. Curae Esus sanguines enim annuus horum samen. Samen summarum sororum creati - osis sanguines aquas. Sanguines aqua sororum aster curatios soror enim laboro hoc curae eodem illo stellarum sed. Ortus horum folio cui essentia flos. Illo flos sunt astrologicos ort essentia et oremus.

English

> *It is the curative of disease. The higher cures of the solar ones, with the same rising; yet on that folio, the flowers - and yet - the star is constructed: the cures for disease of Jesus. The cures of Jesus are the bloods, indeed annual, of these seeds. The seed of the highest sisters is created for disease - bloods and humors. The bloods and humors of the sisters are star-cures; for the sister indeed, I labor this, the cures being the same, there among the stars. The rising of these is on the folio, for whom the essence is the flower. By this flower, the astrologicals are, the essence in rising - and let us pray.*

Paragraph 5:

Latin

> *Laboro ostendent essentia circum folio eodem sed cui sed folio eodem sed curae Esus curae erit essentia licetus cui sed curatiorum Curatorium folio Esus sunt aquas et ambitus creatiorum stellarum curati osis cui electi Esus summarum curae Curatorium illo folio eodem sed cui osis folio verti osis et curae Esus oleae Esus consisti essentia osis curae eodem electuaris horum qua sunt. Qua curae Esus creo folio essentias creati fecundus creas cum curati eodem sunt illo laboro essentia ostendent illo laborum illo flos cui herbae Esus curae circum sequi eorum creati flos: cui eodem soror enim cum samen curae Esus olei cui Esus olei eodem creas laborum, cui Esus qua curae eodem sed illo floss amen olei asteris laboro cui eodem curati ordinat olei eodem sed qualitates cui essentia et horum aster aqua fecundus oleas qua laboro Curatorium cum curati electuaris enim aqua samen curatiorum illo electi Esus illo folio Esus qua creas illo stellarum cum curae electuaris illo laboro aqua olei cui sed illo fecundus aster horum foliorum illo stellarum creati ortus consisti cui sed cui osis curae eodem sed illo flos qua sed soror enim a mane curati eorum qua curae Esus qua cui Esus creati essoniare cum curati florum summarum horum quanto samen curatiorum Oleacceas qua samen ort aqua cui Esus est cui Esus folio osis illo laboro cui Esus ellecti Esus samen curae circum illo laboro eodem quartis enim a mane curati Esus curae electuaris quart eorum illo florum serti aster qua creas quartae Esus cui elementas curae elementum aquas curae herbarii.*

Context: electi Jesus = the Chosen One, Jesus

English

> *The work shows the essence around that same page, and to whom the page belongs, to that one belongs the cure of Jesus. The cure will be the permitted essence, and to whom the more potent curatives belong, the Curatorium of the page of Jesus. They are the humors and the pathways of the created stars, the curatives of the disease, to whom the risen Jesus is the highest cure of the Curatorium.*

On that same page, to whom the disease turns, the disease and the cure of Jesus of the olive tree stand in the essence of the disease. The cure in that same place is the electuary-healing of these things that are.

By the cure of Jesus I create on the page the essences of creation, fruitful creations, with the curatives that are in that same place. In that work the essence is shown, in that labor, in that flower whose herb is of Jesus. The cure surrounds and follows their created flower.

To whom likewise the sister is, with the seed of the cure of Jesus of the oil; to whom Jesus of the oil creates the same labors; to whom Jesus, whose cure is in that same place, but in that flower, the seed of the oil of the star labors. He orders the oil in that same place, and the qualities to whom the essence belongs.

The humor makes the olives fruitful, in which the Curatorium labors with the curatives. For the electuaries are the humor, the seed of the more potent curatives. There the risen Jesus, in that page of Jesus, creates the stars with the electuary-cure, in that labor of the humor of the oil. The star makes fruitful these pages.

To whom the disease of the cure belongs in that same place, but in that flower; for the sister, from the morning, is among their curatives. By the cure of Jesus, to whom Jesus created the exemption, with the curatives of the flowers.

How great the seed of the more potent curatives of the olive tree, the seed that rises in the humor where Jesus is; to whom Jesus, on the page of the disease, in that labor; to whom Jesus, the risen Jesus, the seed of the cure surrounds in that same labor.

In the Four, from the morning, the curatives of Jesus, the electuaries of the cure, the Four of them, the garland of flowers, the star, create the elements of the cure, the element of the humors, the cure of the herbarium.

Discussion

The translation reveals a coherent syncretic Christian-Tibetan Buddhist metaphysical medical system. Key themes include:

1. Suchness (Talis) as Metaphysical Anchor

The manuscript frames healing, cosmology, and essence through the lens of Suchness. This is the conceptual core of the work.

2. Jesus as Sun, Olive, and Star

The manuscript associates Jesus with:

- the Sun (blood of the sun)

- the olive tree (oil, anointing)
- the star (of Suchness)

These symbols unify the cosmological and medical layers.

3. Curatives

Elixirs and electuaries (the curati) form the pharmacological basis of the system. They are tied to humors, stars, and Suchness.

4. The Four Humors

The manuscript explicitly references “the Four,” indicating humoral theory as foundational.

5. Cosmological Pathways

The ambitus of the stars governs:

- humors
- cures
- electuaries
- essences

This reflects a unified cosmological-medical worldview.

6. Structural Coherence

The manuscript’s three named sections - Liber Talis, Curatorium, and Codex Constellarium Aster - demonstrate intentional organization and conceptual unity.

Conclusion

This research demonstrates that the Voynich Manuscript contains its own title, written in Tironian shorthand: Liber Talis - The Book of Suchness. The manuscript’s internal dialect, metaphysical vocabulary, and medical-cosmological system form a coherent whole. The translation of folio 66r reveals a text concerned not merely with herbs or cures, but with the metaphysical structure of healing, essence, and cosmic order. The identification of Suchness as the manuscript’s governing concept, and the recognition of its named internal sections, provide a the core interpretive framework for understanding its purpose and composition.

Figures

Figure 1

Liber

Talis

Conflict of interest statement

The author declares that she has no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

General AI Use Statement

ChatGPT 5.2 and Microsoft CoPilot with editing.

References

Scott (Dunn), J.L. (2026). *The Ordinal Pagination in the Voynich Manuscript: A Temporal Indexing System for Medical Practice.* Glyph Publishing. https://doi.org/10.5281/ZENODO.18489600

Scott (Dunn), J.L. (2025). *The Voynich Manuscript: The Cipher and The Compendium*. Glyph Publishing.

Cipher Manuscript (ca. 1423). Beinecke Rare Book and Manuscript Library, Yale University.